

How to follow the sunnah in your diet



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, The Most Gracious, The Most Merciful





Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you
in good health and imaan.

On behalf of our AMAU Academy team, we would like
to present to you these compiled notes that we have
prepared to make your journey with us a lot easier.

Our notes are compiled by the AMAU Admin team
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If you find any errors or corrections that need
to be made, kindly inform us via our email
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May Allah make our paths toward seeking
beneficial knowledge easy and kindle our hearts
with sincerity and gratefulness
towards Him.

Jazakumullahu Khayran



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جل جلاله | Jalla Jalāluhu
Allah the Most Exalted



صلى الله عليه وسلم | Sallāllāhu Alayhi Wa Sallam
Peace and blessings of Allah be upon him

The Blessing of Health

Chapter One

The Prophet ﷺ said:

- 1 **نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ، الصَّحَّةُ وَالْفَرَاغُ**
Two blessings that many people are deceived into losing: health and free time.

Sahih Al-Bukhari 6412

This Hadith shows us that Allah ﷻ wants us to take care of our health; Allah ﷻ wants us to safeguard this huge blessing.

The Prophet ﷺ said:

- 2 **اغْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ : شَبَابَكَ قَبْلَ هَرَمِكَ، وَصِحَّتَكَ قَبْلَ سَقَمِكَ، وَغْنَاكَ قَبْلَ فُقْرِكَ، وَفَرَاغَكَ قَبْلَ شُغْلِكَ، وَحَيَاتَكَ قَبْلَ مَوْتِكَ.**
Take care of five things before five things: your youth before you grow old, your health before you become sick, your wealth before you become poor, your free time before you become busy, and your life before you die.

Sahih Al-Bukhari 6412

Allah ﷻ also told us what happens when we show gratitude for his blessings and what happens when we don't. Allah ﷻ said:

- 3 **وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ**
And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favour]; but if you deny, indeed, My punishment is severe.

Surah Ibrahim 7

Hence, we should praise Allah ﷻ for our health and use it in what pleases Him ﷻ.

However, as for those who didn't show gratitude to Allah ﷻ for the blessing of health, Allah ﷻ sent down upon them the punishment of obesity; Obesity is associated with almost every chronic disease known to man.

Diet in the Qur'an

Chapter Two

Allah ﷻ said in the Qur’an:

- 1

يَبْنَیْ ءَادَمَ خُذُوا زَیْنَتَکُمْ عِندَ کُلِّ مَسْجِدٍ وَکُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِیْنَ

O children of Adam, take your adornment at every Salah, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.

Surah Al-A’raf 31

The Prophet ﷺ said:

- 2

الْكَافِرُ یَأْكُلُ فِی سَبْعَةِ اَمْعَاءٍ وَالْمُؤْمِنُ یَأْكُلُ فِی مَعًی وَاحِدٍ

The Disbeliever eats in seven stomachs, and the Believer only eats in one.

Sahih Muslim 2060 a

Allah ﷻ said in the Qur’an:

- 3

وَالَّذِیْنَ كَفَرُوا یَتَمَتَّعُوْنَ وَیَأْكُلُوْنَ كَمَا تَأْكُلُ الْاَنْعَامُ وَالنَّارُ مَثْوًی لَّهُمْ

But those who disbelieve enjoy themselves and eat as grazing livestock eat, and the Fire will be a residence for them.

Surah Muhammad 12

These pieces of evidence indicate that it’s a trait of the Disbelievers to just eat and eat, and a Muslim should not resemble them.

Diet in the Hadith

Chapter Three

The Prophet ﷺ said:

- 1

طَعَامُ الْاِثْنَيْنِ كَافِي الثَّلَاثَةِ، وَطَعَامُ الثَّلَاثَةِ كَافِي الْاَرْبَعَةِ

The food for two is sufficient for three, and the food of three is sufficient for four.

Sahih Al-Bukhari 5392

The Prophet ﷺ also said:

- 2

طَعَامُ الْوَاحِدِ يَكْفِي الْاِثْنَيْنِ وَطَعَامُ الْاِثْنَيْنِ يَكْفِي الْاَرْبَعَةَ وَطَعَامُ الْاَرْبَعَةِ يَكْفِي الثَّمَانِيَةَ

Food for one suffices two, and food for two suffices four, and food for four suffices eight.

Sahih Muslim 2059 a

These ahadith indicate that a person should eat enough food to maintain a healthy body without necessarily being completely full.

The Prophet ﷺ also said:

- 3

مَا مَلَأَ آدَمِيٌّ وِعَاءَ شَرًّا مِنْ بَطْنٍ بِحَسْبِ ابْنِ آدَمَ أَكَلَاتُ يَقْمَنَ صُلْبُهُ فَإِنْ كَانَ لَا مَحَالَةَ فَثُلُثٌ لِبَطْعَامِهِ وَثُلُثٌ لَشَرَابِهِ وَثُلُثٌ لِنَفْسِهِ

'No human fills a vessel worse than their stomach. It is sufficient for the son of Adam to eat what will support his back. If this is not possible, then a third for food, a third for drink, and a third for his breath.

Jami` At-Tirmidhi 2380

Al-Hafidh ibn Rajab said regarding the above-mentioned Hadith:

- 4

هذا الحديث أصل جامع لأصول الطب كُلِّها

This Hadith is a fundamental principle in every foundation of medicine; all of medicine could be narrowed down to it.

Jami' Al-'Uloum Wa Al-Hikam (2/468)

Diet in the Statements of the Salaf

Chapter Four

‘Umar ibn Al-Khattab رضي الله عنه said:

1

إياكم والبطنة فإنها ثقل في الحياة وتتن في الممات

Keep away from filling your stomach, for it will make you heavy during your life and rotten after your death.

Takhreej Ahadith Ihyaa’ ‘Uloum Ad-Deen (4/1603)

Ibn ‘Abd Al-Bur said:

2

ذم الأكل الذي لا يشبع, وأنها خلة مذمومة, وصفة غير محمودة, وان القلة من الأكل أحمد وأفضل, وصاحبها عليها ممدوح.

The one that eats all the time and is never full is criticised as it is a bad habit, and it’s an attribute that’s not praise-worthy, and eating a little is more beneficial and praise-worthy and the one who does that deserves to be praised.

At-Tamheed (11/328)

Malik ibn Dinar said:

3

لا ينبغي للمؤمن أن يكون بطنه أكبر همّه, وأن تكون شهوته هي الغالبة عليه.

It is not right for the Believer to have their stomach as their greatest concern, nor their desires to overcome them.

Jami’ Al-’Uloum Wa Al-Hikam 793

Sufyan Ath-Thawri said:

4

إياكم والبطنة, فإنها تقسي القلب.

Keep away from filling your stomach, for it makes your heart hard.

Al-Hulyah (7/78)

Sahl ibn ‘Abdullah At-Tustari said:

5

البطنة أصل الغفلة.

Filling your stomach is the core of being heedless.

Al-Hulyah (10/195)

Ash-Shafi’ee said:

6

الشبع يثقل البدن, ويقسي القلب, ويزيل الفطنة, ويجلب النوم, ويضعف صاحبه عن العبادة.

Filling the stomach makes the body heavy, hardens the heart, takes away the sharpness of the mind, brings about sleep, and weakens the person in their ‘Ibadah.

Aadaab Ash-Shafi’ee Wa Manaqibih 78

Al-Fudhail ibn ‘Iyadh said:

7

ثنتان تقسيان القلب: كثرة الكلام, وكثرة الأكل.

Two things harden the heart: a lot of talking and a lot of eating.

Siyar A’lam An-Nubalaa’ 440

Al-Gazali said:

8

الصبي إذا أكثر الأكل، بطل حفظه، وفسد ذهنه، وصار بطئ الفهم والإدراك.

When a young child eats a lot, they lose their Hifdh (memorisation), their intellect goes away, and they become slow when it comes to understanding things.

Takhreej Ahadith Ihyaa' 'Uloum Ad-Deen (4/1603)

Al-Hafidh ibn Rajab said:

9

من وفى نفسه حظها من عيش جسده بالشهوات الحسية كالطعام والشراب فسد قلبه وقسى، وجلب له ذلك الغفلة وكثرة النوم، فنقص حظُّ روحه وقلبه من طعام المناجاة، فخسر خسراناً مبيناً.

Whoever gives their soul its share of what the body lives upon and desires, like food and drink, the heart will become corrupt and hard, which will cause the person to become heedless and sleep a lot. When this happens, the soul and the heart are deprived of what they need (worship of Allah), and the person loses out because of this.

Majmou' Rasa'il ibn Rajab (1/118)

'Umar ibn Al-Khattab رضي الله عنه said:

10

عليكم بالقصد في قوتكم، فإنه أبعد من الأشر، وأصحُّ للبدن، وأقوى على العبادة.

You should be moderate in your provisions, for it is further away from insolence, and it is better for your body, and it will make you stronger in your worship.

Al-Mujtana 16

Al-Hafidh ibn Rajab said:

11

من شأن المؤمن التقلل من الأكل لاشتغاله بأسباب العبادة، ولعلمه بأن مقصود الشرع من الأكل ما يسد الجوع، ويمسك الرمق، ويعين على العبادة، ولخشيتَه أيضاً من حساب ما زاد على ذلك.

From the situation of the Believer is that they eat a little because they are busy with 'Ibadah, and that is because they know what the Shari'ah wants from them, which is not to be hungry but to be able to worship Allah, as well as their fear of being held accountable for going overboard.

Fat'h Al-Bari (9/539)

Al-Hafidh ibn Rajab said:

12

قلة الغذاء توجب رقة القلب، وقوة الفهم، وانكسار النفس، وضعف الهوى والغضب، وكثرة الغذاء توجب ضدَّ ذلك. قال بعض السلف: ما قلَّ طعام امرئ إلا رق قلبه ونديت عيناه وقال: قلة الطعام عون على التسرع إلى الخيرات.

A little bit of food leads to the softness of the heart, a strong understanding, and the soul being humbled before Allah, and having less desires and less anger. And having a lot of food causes the opposite of that. Some of the Salaf used to say, “No one lowers the amount of food they eat except that their hearts become soft and their eyes are able to shed tears,” and they also said, “eating little food is a way to race towards good deeds.

Jami' Al-'Uloum Wa Al-Hikam 791

An-Nawawi said:

13

قلة الأكل من محاسن أخلاق الرجل, وكثرة الأكل بضره.

Eating little food is from the excellent manners of a man, and eating a lot of food is from the opposite.

Sharh An-Nawawi ‘Ala Muslim (14/25)

Halal vs. Haram Food

Chapter Five

The Prophet ﷺ said:

1

أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ { يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ } وَقَالَ { يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ } . ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ يَا رَبِّ يَا رَبِّ وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَغُذِيَ بِالْحَرَامِ فَأَنَّى يُسْتَجَابَ لِذَلِكَ

O people, Allah is Good and He therefore, accepts only that which is good. And Allah commanded the believers as He commanded the Messengers by saying: "O Messengers, eat of the good things, and do good deeds; verily I am aware of what you do" (23:51). And He said: "O those who believe, eat of the good things that We gave you" (2:172). He then made a mention of a person who travels widely, his hair dishevelled and covered with dust. He lifts his hand towards the sky (and thus makes the supplication): "O Lord, O Lord," whereas his diet is unlawful, his drink is unlawful, his clothes are unlawful, and his nourishment is unlawful. How can then his supplication be accepted?

Sahih Muslim 1015

Yahya ibn Mu'ath said:

2

الطاعة خزانه من خزائن الله, إلا أن مفاتها الدعاء, وأسنانه لقم الحلال.

Obedience is from the depositories of Allah, its key is Du'ah, and the teeth of the key is eating Halal.

Ihyaa' 'Uloum Ad-Deen (2/91)

Ibrahim ibn Al-Adham said:

3

ما أدرك من أدرك, إلا من كان يعقل ما يدخل جوفه.

Nobody reached the knowledge and religion of the Imams of Islam except that they knew exactly what they put in their mouths.

Ihyaa' 'Uloum Ad-Deen (2/91)

Sahl said:

4

من أكل الحرام عصت جوارحه, شاء أم أبى, علم أو لم يعلم, ومن كانت طعمته حلالاً أطاعته جوارحه, ووفقت للخيرات.

Whoever eats Haram, their limbs will disobey Allah, whether he wishes or not, and whether he knows it or not. And whoever eats Halal, their limbs will obey them, and they will be given the success to do good.

Ihyaa' 'Uloum Ad-Deen (2/91)



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